gladly order, go around, make kanak, enlighten el-lae, save ajumbabore, make 'e-gere, make el-karnie be-lone kilodig.

One en-dae en'e-gilata nae 'e-gujit; nanyor il-Masae 'e-gujit, ene sinje en-dae en'e-gilata.

One kiliti tae many eng-ai ake, nanyore 'Ngutujuk enkiliki 'e-gujit il-kilani pe ebae entanai eng-di.

Ene, tae ther el-nanyai el-ayioi te-ebae, nalgare el-ayioi 'e-gujit enaiye, nae tae ebi el-nanyai 'e-gujit elindigita el-ayioi, nanaitiki ore.

One el tae tauare 'l-Masae 'l-nodgoni, y' elyito nalaye e-ebae, nalaye 'e-gujit elindaiye.

Ene, tae eriayuaye 'l-nanae te'e-jore, ge ngilaki 'l-nanaidiche, nalaitiki, elindigita en-dio-ang-ai e-kulu nagalanare 'e-gujit nanayani.

Ene, tae ekiori, nalaitiki 'nalasio le-gujit.

Ene, tae nanjuki el-kalgani 'e-gujit, nanaiyuk e-nanjuata, eiji: "Ol-narkitani ilin, nanjuki 'e-gilata."

Ene, tae ele el-nalgani eiji, pereki el-ekani ilmanditae eng-

lae e ene, which he looks after and feeds, it leave, and by so doing enables him to live, for he can marry, and have children, and thus become rich.

Now cattle find no grass, and the Masai have grass on this account.

Whenever there is a drought, the women fasten grass on to their clothes, and go and offer up prayers to God.

If a warrior beats a boy on the grazing ground, the boy tears up some grass, and when the warrior sees that the child has grass in his hand, he stops beating him.

Again, if the Masai fight with an enemy, and wish to make peace, they hold out some grass as a sign.

Whenever warriors return from a raid, and it is desired to praise those who have killed some of the enemy, a girl takes a small gourd of milk, and having covered it with grass grass, sprinkles it over them.

Then, if people move from one kraal to another, they tie grass on to the gourds.

Should one man ask forgiveness of another with grass in his hand and his request be not attended to, it is said that the man who refuses to listen to his prayer is a Dorobo, and that he does not know about cattle.

Again, if a man who is proceeding on a journey sees a tree which has

934 olosi, enkgare 'e-gujik enakgoki, ene ilo nanono enolikoi nolo nkgare.

Enyor il-Masaa 'e-gujik nalolig, ene ilo: "Kidoreva ngai engi-ki 'e-gisho ee 'e-gujik, nelirio ta-ekikirio nalakaa 'jook engi-ki."

One 'ng-olokgi gilisi ten olog i-Ngarityok le-gisho, nalaa kulu ta-'le-kukuni, nolinoghon, ene ilo: "Enyor engi-ki."

Il-nolokiene ee 'l-gumok.

Kulgor il-Masaa 'l-nolokiene.

Enie ne-kiolokoi el-nolokiene lenyo kitok le-'e-gisholoni gilisi.

Kolotki nare 'l-gisi ti-nirre, elyolilooi ee-gitoloig lojore ene-e-'e-gisholoni nejo, kulaa ene-e-ligwala.

Il-nie el 'l-gumok; nooti ee-gisholoni nomanie el-gumoke lenyo.

Kolotki nare ti-nirre.

Tee nkoli ee-gitoloig nolyolilooi 'ojore ene-ne 'l-Alaer ereno-kitoloig, kulaa ee-e-ligwala.

fallen on the road, he pulls up some grass, and throws it on the tree; otherwise he fears that his journey will not be successful.

The Masai love grass very much, for they say: "God gave us cattle and grass, we do not separate the things which God has given us."

Whenever Masai women milk their cows, they take some milk from the gourd and pour it away, for they say: "God likes this."

The brand-marks and ear-cutting of cattle, sheep, and donkeys.

The brand-marks which the Masai use for their cattle are not alike.

For each clan and family there is one principal mark, and all the cattle belonging to the various members of a family are branded in a special way.

There are also small marks by which the actual owner can be recognised.

Besides branding, each family has a special method of slitting the ear of their cattle, sheep, and donkeys.

They likewise have smaller marks for each individual owner.

If therefore a cow is seen, it can be recognised as belonging to the Alaer clan, for instance, and also to such and such a person.

### Re-sisters.

Enyor ɔɔlolɔ ɔl-Kisaruni ɛn-sidaria, aare ton enanyi e-ntiji enanitii 'e-ŋɔjɔk, sidiior ɛŋɔre ɛn-ntiji enitii 'e-ŋɔjɔk.

Ton sidaria, sidiior l-sidaria ŋɔjɔk ɔl-nɔtia ɛn'l-diratia, ŋɔjɔk l-nalɛnia aiare 'l-diratia, ɛnanyi l-ŋɔnɔtiyɔk ɔl-lɔɔlɔ.

Ɛton ton enanyi e-ntiji enanitii 'e-ŋɔjɔk, enanɛnɛtie 'ŋɔ-ɛŋɔjɔk, enanyi ɔl-ŋɔnɔtiyɔk. Ore 'l-ŋɔnɔtiyɔk aare 'ŋɔ-ɛŋɔjɔk ɛn'l-nɔtia. Ore ton ɛŋɔre e-ntiji enitii 'e-ŋɔjɔk kɔnɔk, nɛnɛtie 'ŋɔ-ɛŋɔjɔk.

Ɛton 'ŋɔnɔtiyɔk nɛnɛtie. Ɔl'ɔaa l-kɔnɔ, nkɔnitii ɛn-ŋɔjɔ, nɛnɛ ton'ŋɔ-ɛŋɔjɔk, ŋɔjɔk ɔl-kɔjɔk. Ore ɔl-ɛŋɔ, ɛnanɛ ton'nɛtiɔk ɛn'e-ŋɔjɔk, e ɔl-ɔkiɔlɔŋɔi tɔkɔlɔnɛ 'nɛtiɔk.

### The process of moving.

The Masai are fond of moving, and if they happen to be staying in a place where the grazing is poor, they move to another spot.

When they move, they collect their donkeys with skins and pack-saddles to which they put their utensils, and the women carry bags.

Should they stay in a place where the grass is not good, they do not build proper huts, but they live in the *enkaiat* (*ɛŋaitoi*), i.e. in huts made of skins. When they go to a good grazing ground, they build huts

The women do the work of building. They procure poles, and put one end in holes, which they dig in the ground; they then bind the poles together with cord made from bones; after which they cover the framework with long grass. When they have finished this, they plaster the whole of the outside with cow-dung and mud.

### Masai warriors' kraals and slaughter-houses.

Masai warriors do not live in the kraals of the married people; they have their own kraals, where they dwell with their mothers and lovers.

When they go to the woods to eat meat, they live in the slaughter-houses* with their boy-servants.

* Men may not be eaten in the mountain or warriors' kraals, and spoil places, called *ɔl-ɔaiti*, are erected in the woods, to which the warriors take whom they slaughter meats.

[324] [325] ŋgwenyɔ́k ɔ́ɔre 'the ornaments used by women'.

[326] 6. *Ol-oimeti.* Kisapa ŋgwɔ́ *l-oimeti*, meaning 'a gold ornament, made by Kikuyu', carnelian.

[152] 7. *Ol-kóla.* Kisapa ŋgwɔ́ 'ŋgwenyɔ́k oo 'a-kólya' 'an female ornament'.

[327] [328] 8. *Ol-kiti.* Kisapa ɔlkitítiáki 'l-kíti, o 'a-kítin.

## 'Lemeeno le-ŋgíma.

[329] [330] The other 3 Kisapa ge ŋgwɔ́ oo mɔ́ɔlɔ́wa, oo ge ɔlayío o enjí ɛmɔ́ŋy, oo 'pa ɔmɔ́ɔ́ mɔ́ɔlɔ́ŋgwa ol-ŋgíma o oo-kítin, mɔ́ɔlɔ́ŋgwa 'l-ɔ́ɔre ɔ́ɔre 'l-kíjíe mɔ́ɔlɔ́ŋgwa, mɔ́ɔlɔ́ŋgwa oo-ŋgíma 'ɔɔ-ŋgɔ́ɔre kaa oo mɔ́ɔlɔ́ŋgwa, mɔ́ɔlɔ́ŋgwa, mɔ́ɔlɔ́ŋgwa 'l-kíti, mɔ́ɔlɔ́ŋgwa ol-kíti kɔ́ɔnɔ́k, mɔ́ɔlɔ́ŋgwa 'ŋgwenyɔ́k gíkíe mɔ́ɔ́ŋgwa 'le-kíma.

[331] Ɔ́ɔlɔ́ŋ 'l-Kisapa ol-ŋgíma ol-kíe o oo-kítin o ŋgwenyɔ́k mɔ́ɔ́ŋ.

[332] Oo 'l-kíti mɔ́ɔlɔ́ŋgwa ol-ŋgíma ol-ŋgíti, o ol-ŋgíma 'le-ŋgíma, oo 'l-kíti mɔ́ɔlɔ́ŋgwa oo-kítin 'l-kíti gíkíe mɔ́ɔ́ŋ 'ŋgwenyɔ́k, mɔ́ɔ́ŋ ol-kíŋgwa, mɔ́ɔ́ŋ o-mɔ́ɔ́, mɔ́ɔ́ ol-kíma.

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Kisapa* neglíere, Vaíl. The warriors have this plant and obtain a black dye from the seeds, with which they colour their shields.

9. Women and girls place the leaves of *Kisapa* ɔɔ-mɔ́ɔ́ɔ́, i.e. make their own products and exhibit to prevent them from stealing the skin.

10. *Commiphora* sp. Honey-barrels are made of the wood of this tree.

## How ire is obtained.

When the Masai move and go far[1], the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the manner of the ape Masai by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Combia* ɔɔ-mɔ́ɔ́ɔ́ and throw wood on to the fire. The women obtain their fire from the men which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Rhamnus* sp.; the flat pieces of wood from any disease tree, such as *Syzygium aghensis*, *Combia mollis*, or *Acacia albida*.

[1] When the journey is a short one the women carry the wife with them.

"The political and military organisation of the Swazi has been so fully described by the various travellers, notably Mr. Thomson, who have made a [illegible] their study, that it is unnecessary for me in this report to reproduce the information which, without any pretension to greater knowledge than I can pretend to possess, have already appeared on this subject. There seems no doubt but that the Swazi are a very [illegible] people and, as a whole, far removed from their predatory habits of life, and inclined to become peaceful cultivators. Though a few of them settled on Farms, these have recently begun to take to agriculture, under the supervision of the local officials.

"The total number of the Swazi in the Swazi district, including the Wankonkies, is estimated by Mr. Ainsworth at 30,000. There is one settlement of Swazi Royals outside this district, at Mbabane, on Mantsas Location, Mr. Commandant [illegible], and about 4,000 all told, women and children."

In another part of his report Mr. Arthur Hastings writes as follows:-

"Mr. Hibbens, when in charge of Kibweni, introduced the practice of employing Swazi women to carry the mails, and they have proved, I believe, very satisfactory, covering the 100 miles of the third stage in five days. The average load they have to transport the mails from Bremersdorp to the Usutwa Native, a distance of 200 miles, is twenty days, or about 10½ miles a day. The weight of each load of mails is 30 lbs."

In a subsequent passage, dealing with the above mails, Mr. Arthur Hastings writes:-

"The mails to Ubombo is confined to the labours of Kibweni, and is chiefly to Swazi women and children.

"The origin is as follows:- When the Board of Works were first formed, some thousand pounds were spent by an epidemic of small pox, following upon a severe cattle plague, which obliged their workers to go long distances to and for cattle, and there have their heads shaved accordingly. The Kibweni people, their headmen say, fall upon them in overwhelming numbers, overpowering them and away and carrying off their women and children as slaves. These they are now selling at low rates, having spent of them their own, to local Arab or Swahili middlemen, who, drawn by our settlements have come into the south, can only carry on their trade with safety in armed numbers as yet unorganised by us, and who avoid the above fine settlement of a people in the centre throughout eastern Ubombo, these native people being all themselves free and therefore impelling to be supplied with such slaves as they may want from other tribes.

"Some of the Swazi girls are kept by their Swahili purchasers as concubines, and these, when they have learnt in a year or two enough Swahili to pass in the Swahili from as road women, will go down with their masters to the coast where a few of them having been children may be secretly sold to other Arabs or Swahilis, but the Administration (Ainsworth), who knows Ubombo well, assures me that little growth of slavery in Ubombo, and further whether any of them in a year ever leave it."

Referring again to the activities of Resident, Mr. Arthur Hastings wrote:-

"Of late there have been symptoms of unrest among the Swazi, which have made it necessary to keep a careful watch on them. Sandhlana, Chief of the Lobamba division of the clan, who resides sometimes at Engwenyameni and sometimes at Lobamba territory, has been endeavouring to persuade the border tribes, the Chief of the Swazi at Embekelo, all of them on our side of the border, to join him in a general uprising against the Germans in Kilimanjaro, who recently shelled a local tribe at Kwaki, the Wa Arabia, for the murder of two German missionaries.

"In anticipation of trouble in this quarter, I sent reinforcements to Ubombo, and the simultaneous arrival of troops from Uganda at Entebbe and at Dar-es-Salaam from Australian ports, have relieved Europe for further [illegible] proposals which, though personally directed against the Germans, really aimed at a general rising against all European control."

9:Packwaks G-S (1936-1948) 1948 FL12 Sheet FL12
Kiwaka



**Cattle per Gate.**

| Number of cattle. | | Gates. | | Percentage. |
|---|---|---|---|---|
| Under 50 | — | 50 | — | 10.0% |
| 50 — 100 | — | 40 | — | 17.0% |
| 101 — 150 | — | 100 | — | 37.0% |
| 151 — 200 | — | 110 | — | 22.0% |
| 201 — 250 | — | 50 | — | 5.0% |
| 251 — 300 | — | 30 | — | 3.0% |
| 301 — 350 | — | 15 | — | 1.5% |
| 351 — 400 | — | 5 | — | 0.5% |
| 401 — 450 | — | 0 | | |
| 451 — 500 | — | 0 | | |
| 501 — 550 | — | 1 | — | 0.1% |
| 551 —600 | — | 1 | | |
| Over 600 | — | 1 | | |
| | | Total 504 | | |

An 100,000 cattle were owned by these 504 gates it follows that the average number per gate is just over three hundred, but this figure is misleading, for two-thirds of the gates possess less than two hundred head.*

The advantages of marriage not only include the acquisition of a woman to bear one's children and to tend one's cattle. For marriage sets up a new relationship with one's wife's family, whereby each party is expected to help the other. If a father-in-law loses his cattle by drought or disease, the son-in-law is expected to contribute towards a new herd; if a son-in-law strikes hard times, the father-in-law — if only for the sake of his daughter — will transfer cattle to him.

At times, also, a daughter will, by mutual arrangement with the son-in-law, return to live with her father for considerable periods, being visited from time to time by her husband, or again a grandson will be sent from home to help herd his grandfather's cattle.

The fulfilment of these various obligations leads to much travelling and consequent contact, almost as much as the actual betrothal and marriage does. This latter is a lengthy process. Early betrothal is the rule and involves a long engagement, during which the man is expected to maintain contact with his future in-laws. Frequent travelling is also necessary in other connections, for example a man goes himself or sends a son to maintain the water and pasture of the area to which he proposes to move, and as we have seen the menfolk are always on the move, visiting friends, begging bullocks for ceremonies, etc. So in spite of the size of the area which they inhabit, and of their scattered settlements, the Shani maintain very close contact amongst themselves.

Another point of considerable importance to Shani family affairs is the adoption of children, frequently practised both in respect of Shani

* The mean number of cattle per gate lies between 150 and 200 or between 25 and 30 head per adult male taxpayer—Ed.

Those candidates who are eligible to take part in the ceremony assemble on the day fixed for the proceedings. They come from all parts of the Masai country, north, south, east, and west, as there is only one ox-mixing ceremony in the whole of Masai country before a new age-group proceeds to initiation and circumcision. They wear ordinary everyday dress and carry sticks. The ox is brought into the village by the elders in charge of the ceremony, and the boys are lined up some distance away. A signal is given, and immediately the boys race to the ox, each boy endeavouring to get a firm grip of the ox's horns or of the hump. As soon as two boys have succeeded in gripping their parts firmly, all those boys of the same clan present him with their sticks, while all the others endeavour to force the boys to release their grip. Should they do so and should boys of another clan succeed in taking their places, they in their turn are attacked by the other clans and defended by their own. After a time the disturbing the moment, and those who succeeded in keeping their grip are greatly lauded. The two boys who actually held the horns and hump respectively will be renamed for their success for the rest of their lives. It is a recognized thing that during the contest very many individuals receive more or less serious wounds.

As soon as the contest has been stopped, the ox is slaughtered and eaten by all present at the ceremony, and the hide is cut up into small strips, in each of which a hole is cut, and a strip put on a ring on the middle finger of the right hand of each of the boys who participated in the contest. If any skin remains over after each boy has been thus decorated, it is cut into a long thin thong, which is given to a boy candidate of the Lukumai sub-clan (i.e. the sub-clan who provided the ox). This boy is called *olokilani digoing*. This thong must never be lost or parted with, but the small strips of skin placed on the boys' fingers must be removed a day or two later and thrown down in that part of the boy's mother's house where the calves sleep.

When this ceremony is over the boys go to their own homes to await their turn for circumcision.

*Circumcision.*—The candidates are not circumcised in groups at local centres, but individually at their own homes, and as the number of operators is limited, candidates may have to wait for anything up to two years before their turn comes. The operators travel from district to district, visiting all the villages where there are candidates, and circumcising them at their own homes. During the interval between the end of the ox-mixing ceremony (before which some of the candidates may be circumcised) and the time when he has to be circumcised arrives, each boy goes back to his work-herding and carries on with the normal routine life of an uncircumcised boy.

The operators who circumcise the boys are never true Masai, but invariably "Wandorobo" living in Masai country, but an explanation of this would be obscure except that it has always been so from the beginning.

(56)  L. S. B. Leakey :—*Some Notes on the Kikuyu of Kenya Colony*

is of animals. It is apparently this fact which explains why there are so few cases of uninitiated girls conceiving despite the Kikuyuns sexual organization. My informants insist that cases of conception only occur when a girl has been persuaded by a man to have full intercourse just after her menstruation. It is quite easy for a girl to see to it that she does not have full intercourse if she does not want it, since there are always at least two other couples sleeping on the same bed, and there is also always a married woman in the same hut to see to it that no harm is used by the men.

*(For details of procedure should an uninitiated girl conceive, see Girlhood.)*

*Permanent Lovers*.—Besides the casual day-to-day lovers described above, a girl may also have a more permanent lover in the manyatta in which she lives, chosen from among the ranks of those who have been her casual lovers. The actual choosing ceremony takes place in public, but the choice is usually made privately beforehand. This permanent lover in most cases will eventually be the girl's husband, but this is not usual, as nearly every Kikuyu girl is betrothed during childhood (see Marriage), and usually girls are quite content to marry those to whom they were thus betrothed. Should a girl be unwilling to marry the man to whom she is betrothed she usually contrives to become pregnant by her "permanent lover" and so persuade him to marry her (see Girlhood).

The actual ceremony of selecting a "permanent lover" takes place as a public affair. A group of the warriors, including the man, collect together and one of the man's friends then announces the girl and hands her a spear, and she is told to go and give it to the man she chooses as "permanent lover." Having thus been publicly accepted, the warrior from then on becomes responsible for supplying the girl with such ornaments and necklaces as she may want from time to time, and he also gives her a special necklace to be worn as a token. After this ceremony she continues as before to sleep with any of the warriors who may ask her to do so in the way detailed above (see Sex Life). Equally the man may sleep with any of the other girls, but the girl and her "permanent lover" can arrange to sleep together without obeying the usual formula and procedure.

*The Rumuro Ceremony*.—After nine years of Junior Warriorhood a big ceremony called *Rumuro* takes place, at which all the members of a given group from the whole of the Kikuyu country, north, south, east, and west, are required to be present. This ceremony marks their rise from Junior to Senior Warriorhood. During the whole of the nine years of Junior Warriorhood they have not been allowed to shave their heads at all, but their hair has been gradually tied and twisted into a long pigtail on the back of the head, which is the sign of Junior Warriorhood. *(The only exception to this rule of not shaving the head during Junior Warriorhood is in case of severe illness, when the head may be shaved if so desired.)*

14 Orr & Gilks D-4 (no date) 1931 FL12 Masai FL12
Kikuyu FL10
Kenya FL1



(ii) *The Masai.*

The Masai are a pastoral tribe whose sole occupation is the tending of large herds of cattle, sheep and goats. It has been estimated that they have about 25 head of cattle, and twice as many sheep and goats, per head of the population.

The staple articles of diet are meat, milk, and blood. The blood is drawn from the living animal by puncture of the jugular vein with an arrow. Various roots and barks are used to make infusions which are used either with boiled meat or with milk. The men, while in the "morus," or warrior class, subsist practically entirely on these articles of diet. The rest of the population, in addition to these four items, which form the main part of their food, eat also some bananas, beans, millet, arrowroot, maize, sugar and honey, as these are available. The use of maize, which was introduced only a few years ago, is increasing.

For the greater part of the year there is no scarcity of meat, blood and milk, but in periods of severe drought, when, in spite of the large herds, the milk supply is inadequate, the consumption of these vegetable foods is increased, and even the "morus" may be compelled to supplement their meat and milk diet.

Berries are eaten by the warriors when on safari, *i.e.*, on hunting or fighting expeditions. It appears also to be customary to send the pregnant women into the bush to eat berries. The berries would make an insignificant contribution to the main constituents of the diet, but it is probable that they are of considerable importance as an antiscorbutic additum.

One section of the tribe, the Loitokitok, have adopted a frankly mixed diet. It is of interest that pica among the Masai is confined to this section, who use edible earths from various sources with their vegetable foods.

### (ii) Chemical Composition of Native Foodstuffs, Edible Earths, and Mineral Waters.

The results of the chemical analysis of 153 samples of substances used in the dietary of the two tribes are given in Appendix I. Certain points of interest are discussed below.

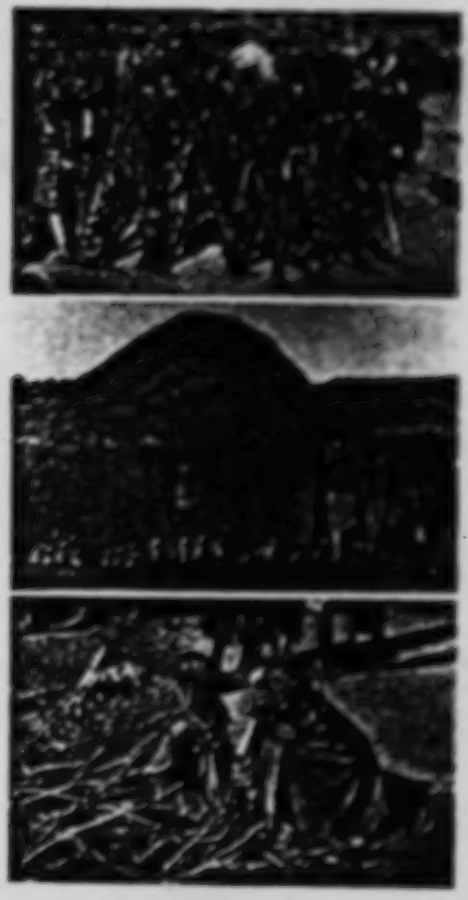
(i) *Foodstuffs.*

In the following table a comparison is made between the analyses of the chief Kenya foodstuffs and analyses of similar products grown in other regions, probably in Europe or America, as quoted by Sherman (1930). All the figures are given as grams per 100 grams dry matter.

| | *Kenya Maize.* | *Maize.* |
|---|---|---|
| Ca .. .. .. .. .. | ·005 | ·011 |
| P .. .. .. .. .. | ·41 | ·32 |
| Na .. .. .. .. .. | ·038 | ·064 |
| Cl .. .. .. .. .. | ·05 | ·058 |
| K .. .. .. .. .. | ·42 | ·48 |

276
561
535 both of certain sexes, a relic of the old castle-building days, for when the fat has passed the sullens leave all free and is ready for battle. An unusual feature of the drug is that, even in a man's system, its effects last for life, and, given sufficient sustenance, the man is liable to fat for the rest of his days.

561 The second day of a course is called 'The Day of the White
535 Dance.' Soon after sunrise the novices were all into the bush to
387
387
[302]



[340]

[302]

FIG. 3. A PHOTO CEREMONIAL

*Above, some of the 40 'Pure Ones' dancing with their comrades; middle, the Oli-Omasa, who is the first to be shaved, and who wears white diatomite on face and legs, binds his family round the O-Singira; below, a mother shaving her son's eyebrows as he sits on the braided circumcision hide.*

● [484] paint their bodies with diatomite. This white, chalk-like substance is brought on foot from the Ebaroo Mountains near Nairobi in The Rift Valley. To bring it, two senior warm of good character are chosen, and they go off dressed in women's clothing and ornaments, carrying bamboo sticks and castle-branding tools as a sign that they are on a peaceful errand. Nearing the diatomite they stalk the diatomite as if it were game. Then they give the

/159 cont./

849 328 After a battle of the Mawi among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and medal thongs. This is called makwelage ragbiy -- exchange of skin capes.

724 701 484 The length of the stretches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 80 to 90 kilometers's day, three or four days in succession, are by no means exceptions. If one considers, however, that the training of warriors consists only of marching, that, aside from their weapons, they carry nothing heavy, and believe their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry troop. The tales of the caravan people relate miraculous things about [302] [276] the speed and endurance of the Mawi warriors, and even Europeans 701 182 147 271 travelers have contributed to the spread of this legend in that they compare the physical performances of the Mawi with those of the Europeans in the region. The unrealisticness of such a comparison is obvious. One also often hears how the Mawi are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their long migrations. The Mawi, however, knows perfectly every little 701 182 271 spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean [323] water. Where water has collected in old hollow trees, and especially in buckets, this is accessible to him through a series of maps made [324] out of four-long tape bowed in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited 701 183 222 by their water content to quench thirst. They serve him, /160/ just as the wild honey, not infrequent in the steppes, also serves as food on the march. A cuckoo bird, the honey indicator (Cuculus indicator, called [325] 036 ol jobonit by the Mawi), leads the Mawi to the concealed honey holes. As soon as it sees human beings it calls with a strident sound and then flies slowly to the nearest honey place, to which the people follow it [325] in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after